# The Temple Artisan

AUGUST, 1911

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**Mysticism, Social Science and Ethics**

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# THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revivified in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.

# The Temple Artisan

Vol. XII. AUGUST, 1911 No. 3

**Behold, I give** **unto thee a key.**

## DARKNESS

*For eons now hath Evil stolen guise of darkness and dimmed thine inner eye, till it hath lost its power to pierce those shadowy depths, to find therein the rarest treasures life doth hold.*

*Thy little ones now enter life accursed with fear of darkness, as thou hast come accursed by thine own parent's fear, and so man doth perpetuate the curse from age to age. And yet, all peace, all rest, Death's brightest face, all germination and all growth—the holiest mysteries of life—are held within the folds of darkness.*

*When thou hast silenced all thy fears, and with thine ear attuned to her low murmurings, then shalt thou hear the softest melodies, the cradle songs, of the Great Mother as she sings her wearied children into sweetest sleep at setting of the day that they may gain the strength to greet the morrow's sun, and in her song will be revealed the mysteries of Night so long concealed.*

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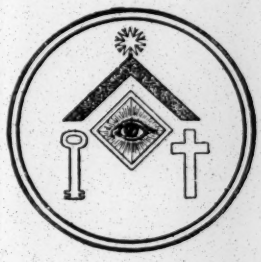
**Behold, I give**  **unto thee a key.**

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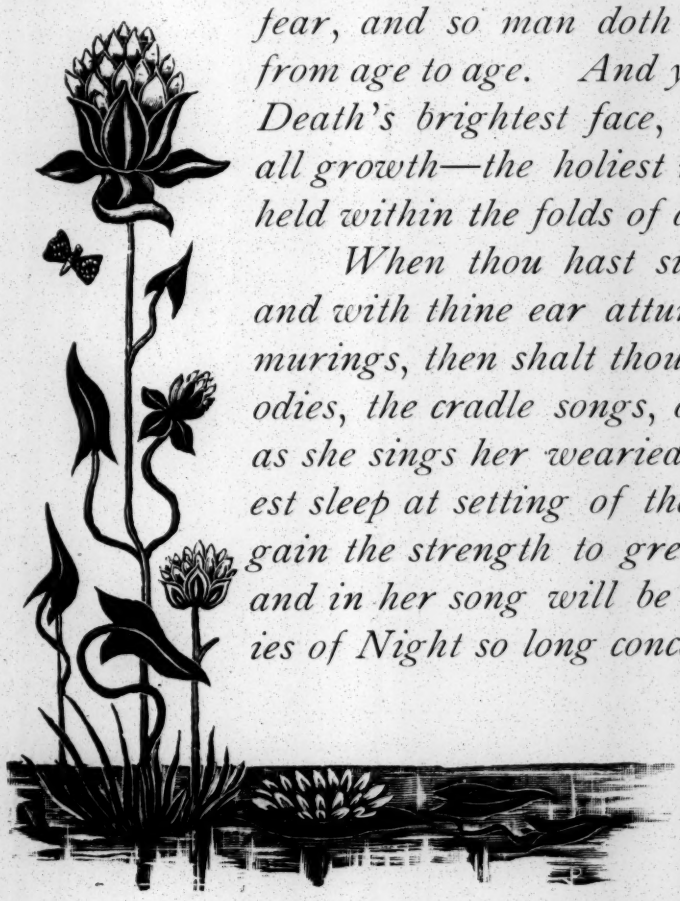

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## FROM THE MOUNTAIN TOP.

### Justice Reigns.

"All's well! All's well!" loudly calls the watchman at the gate. "Sleep on, sleep on! ye kings, and lords, and princes all, and take your rest.

"Huzza! Huzza! Fill up your glasses to the brim. Drink deep of pleasure's draught, ye sons and daughters of my lords, nor fail to satisfy each lust of eye and mind.

"No need of care have ye, for am not I, your slave, erstwhile in bond to want, now watchman at the gate, and watcher over you?

"Ye fools, and blind of soul, ye saw no thirst for vengeance in mine eye. Ye heard no cry for justice from my lips so stiff with pain, on that foul day when first ye brought me under thrall to you.

"Now, even while ye sleep or revel, I your watchman and your slave, will lay the train and light the fuse of righteousness for man.

"I, even I, will open wide the gate and let the people in—the broken, spoiled, enslaved and sore tried common people of the slums whom ye have kept without the gate. Ye could not spoil them of their love of life, though all things else worth while lay in your grasp; and love of life hath opened wide the eyes once sealed by want, to see the writing on the wall. The day of weighing cometh nigh, and ye must stand upon the scales.

"All's well! All's well! Sleep on my lords and princes, or revel as ye will. I, the slave whom ye by indolence or wrong have robbed of virtue, manhood, innocence, am given ward o'er you.

"Sleep on and revel, fathers, sons and daughters now within the gates, 'till strikes the hour before the dawn. Then shall ye wake, in deed and in truth, to learn that justice reigns."

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## THE LAW OF OPPOSITES.

### Temple Teachings. Open Series, No. CVII.

The Twelve Houses of the Zodiac, the twelve cosmic divisions, symbolized by the Christos group of the Avatars, as well as by Jesus and His disciples, (counting Judas and the one selected to hold the position of the latter,) as well as all other groups symbolizing that particular division of the cosmos, the twelve grand divisions of all the great Temples, the Pyramids, the human body, all of these and many more are symbols in gross form of the character-

istic qualities, attributes, and powers of the individual incarnated soul.

These are all passive on the sub-plane interior to the physical, and become active with the growth and development of the organs or centers of the human body. They are fixed, inexorable, unchangeable in essence on the high spiritual plane, and obedient to the governing laws.

The negative aspects of these principles have no manifested vehicles or centers on the planes of real life—the spiritual planes. Their power of expression, and influence is confined to the mentality of organized physical life.

In order to express in words comprehensible to the average intellect the said principles, with their qualities and attributes, we are confined to the use of common terms which in fact only express a minor part of their totality—they comprise so much that is inexpressible by words.

The said principles, commonly expressed, are Love, Will, Wisdom, Knowledge, Faith, Hope, Truth, Justice, Loyalty, Honesty, Service, Obedience.

All features, all terms that could express the principle named, in any one of these generic terms, are vibrations of the one mode of motion expressed by that term. All features, all terms expressive of the *negative* aspect of a generic term as applied to a principle, would indicate the vibrations of a mere reflection or distortion of the positive principle; for there can be no principle of *evil*. For instance, the negative aspect of Knowledge—a principle—is ignorance. Ignorance is inactive, is nothing. So with the negative aspect of Justice. Injustice is in opposition to Justice, it is temporary. Disloyalty, the negative aspect of Loyalty, in opposition to Loyalty, of itself is nothing, but when energized by the active principle of Service, for instance, there is generated a force of treachery, which undermines the personal possession of the power of the positive attribute—Loyalty—in the case of the disloyal. When one active principle is undermined and jeopardized, the triad of principles with which it is identified are affected to a corresponding degree.

Therefor, in the case of Judas, when the principle of Loyalty to the Christos group was undermined, the principles of Honesty and Service were correspondingly affected.

I have only chosen Judas as an illustration of a great truth because the effects of his treachery, his disloyalty, his solemnly pledged service to Jesus is so commonly recognized. Every human

being has within him, and is controlled by the before mentioned twelve principles, and their opposites, and there is no one of the latter so pregnant with evil possibilities as is the opposite of the principle of Loyalty. The demoniacal powers of the dark side of life know that in attacking the Loyalty of an individual they are striking at the very citadel of that individual's evolution, which is his power of Loyalty to whatever is undertaken in all his relations of life. His attachment to the spiritual side of his nature, his ability to even enter the path of power, all depend upon the exercise of that principle of Loyalty.

Therefor it is easy to see why the unconscious soul shrinks from expressed or known disloyalty, and why an act of treachery evokes more contempt, more hatred, and fear than any other act of man. It is the act of treachery committed by Judas, far more than anything else, that has made his name a byword and has epitomized his whole character and individuality as personified evil and blotted out all of his good qualities. None of the latter are remembered. So it is not surprising that the general application of the term Judas to any individual expresses the accepted character of the person, and sets him apart from all others, even though those others have the seeds of the same fruit in their nature, and time is sure to develop them. As before intimated, it is the possible and probable eventual contingencies which inevitably arise as the final results of treachery, and the natural desire to avert them at any cost which bring such severe judgment upon the offender.

What is true of the effects of the negative or opposition aspects of one of these grand divisions is equally true of all others, and in order to understand yourselves, and create a distinct picture of your Higher Self in contradistinction to your lower self, you must understand that to whatever degree the twelve principles or attributes designated by the above mentioned terms are active and so able to exert a controlling influence over the forces in opposition to those principles—the forces that are pre-eminently active in matter—to just that degree you have an individual Higher Self, and therefore an independent, eternal existence; for the Higher Self is a combination of those principles.

It is the gradual killing out of the vehicles of said principles by their misuse or neglect which finally results in the soulless being. In the latter instance, a fixed gulf intervenes between the Higher Self and the personality, which can never be crossed by the Ego so long as a single shadow—a personality has the power to manifest; so to whatever extent you are conscious of the active

existence of those twelve principles in your individual auric sphere, to just that extent may you feel sure that you are at one with God, and that you have a distinctive Higher Self.

One of the basic laws of spirit as well as of matter decrees that like shall seek like. The evolution of concrete form demands obedience to this law. While the law of opposites is undeniable, and no form of force can manifest without its opposite, the higher law compels truth to seek truth, falsehood to seek falsehood. Truth does not attract falsehood, or falsehood attract truth; one is antagonistic to the other.

You cannot conceive of the existence of a warm personal friendship between an Initiate of the Right Hand Path and an Initiate of the left hand path.

Oil and water will not mix without the aid of some other substance which will dissociate the molecules of both, and combine them in another form entirely. The soul cannot recognize or accept the existence of spirit until it partakes of the nature of spirit. The lower self can have no appreciation of the Higher Self until it has attracted and assimilated the attributes of the Higher Self, and incorporated them into its own essence, thus changing the nature of the lower self.

Those attributes are the very substance of the Higher Self. They create its form and essence under as fixed and immutable laws as those which govern the absorption, assimilation and accretion of the substances which form the live tissues of the human body.

In other words, the human Ego must draw upon the substance of the Universal Higher Self in order to create a living mirror which will reflect that substance within the soul it is helping to build.

That soul can have no consciousness of Love, Wisdom, Truth, or any other attribute of God, and therefore no consciousness, no knowledge of God, save in so far as each one of those attributes has been developed within it.

In view of this fact, is it surprising that the Higher Self, that God, is such a vague, imperceptible, shadowy being in the minds of the majority of people?

If you pour two vessels full of water together they will mingle molecule with molecule and become one body. When the attributes of God, and like attributes in man, meet and mingle there will be no separation between God and Man. Like the truly married, they twain have become one.

H.—

# The Temple Artisan

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## EDITORIAL MIRROR.

To those who have ever known the power of Silence—those who have sensed the operation of the tremendous life forces, as they thrill through space, and have sunk into that perfect stillness where the soul enters the thought currents of the Infinite, and loses all sense of time and space, as it drifts out into unfathomable depths, or rises to unspeakable heights,—to such as these many great secrets of life become clear.

The statements relating to the re-creating, purifying processes of nature and of the soul, made by those who know, are no longer mere words, for all such labor is accomplished in Silence, and in darkness.

The vision of a single soul confined in some limited area of space to work out its salvation in Silence and darkness is no longer a fearsome tragedy to the mind of the occultist—or a merciless act of an over just Creator. It is the merciful, loving act of a Father who knows that within that soul is the seed of its purification—a spark from the Living Fire of God, that can only accomplish its divine mission if it be shut up in the fastnesses of the soul, and allowed to do its work in such Silence and darkness, as God must always work to bring His own to birth.

When we realize that the filthiest matter of which we are cognizant, the refuse matter of animal or of human creatures, can be brought back to a state of as perfect purity as the purest water of the mountain stream, by means of the life force working in and through it, if it be closely confined, shut off from light, and air, and sound; and can also understand that that life force is pure Prana—the very substance of God—it is not difficult to understand how even the vilest creature has within him the germ of a Higher Self, which only requires the right conditions, the Silence and darkness of the tomb of soul, to bring to birth an ever living entity, pure and undefiled.

If there be a purgatory for sinning souls, what is it but a reflection of that greater, holier Silence and darkness of spiritual creation—a state wherein those souls may be confined until the God Spark within them may have time and opportunity, through spiritual suffering, to churn, crush, mingle and intermingle the essence of their lower natures until they are freed from all impurities, and those souls, reclothed, are made meet to once more come forth and take their place among the Sons of God.

Verily you should love the Silence and the darkness—even as the light, and strive with all your hearts to fathom their mysteries; always entering their portals with humble, patient hearts, and remaining there until there is brought to birth the germ of Wisdom now lying dormant within you.

Only then can you bear the Light of Spirit without being irretrievably blinded by Its rays. B. S.

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# CHILDREN'S DEPARTMENT

## *Temple Builders—No. 87*

### WEAVING.

"And ever at the loom of birth,
The mighty mother weaves and sings.
She weaves fresh robes for mangled earth,
She sings fresh hopes for desperate things."
—Selected.

I have just been watching some little girls weaving on small frames, and the work was very pretty. They pulled the threads through with large needles instead of shuttles. It is very interesting to watch a large loom with shuttles flying back and forth, and the web with its pattern growing thread by thread.

We are all weaving webs in our lives, and just as we choose our threads, and according to our care in the work, will the patterns appear. Here is a story of some life weavers.

### THE WEAVERS.

Once on a time some weavers sat at their looms weaving webs from which they would one day clothe themselves. The work was

long and sometimes they would weary and become impatient with the threads, but they were conscious that if they did not choose them well, or jerked or broke them the work would be—in such places—unlovely.

One weaver who seemed happier than the rest, was, at times, watched by his companions as he chose his threads. The threads they used were curious things. Sometimes one would be a bird—song or a kindly act or word, or, quite often, an angry look or a sound of crying. And it was not easy to weave a bird song thread above an unkind act.

The happy weaver, though, tried very hard to keep dark thoughts from his mind. He looked from the window often at the blue sky and his ear was ever open for the bird songs.

One weaver took his loom to a dark corner and sat with his back to the light. When the happy weaver said, "Look out at the wind blowing the trees,—at the roses peeping in at the door"—the unhappy one replied, "No, I will not. What are they to me? I cannot have what I want."

So, if a bird happened to sing just then, and an angry dog to snarl at the same time, the snarly thread *would* weave itself into his work, because it seemed to express the feelings of the poor, unhappy weaver.

But the happy weaver's work seemed to grow faster than the others. It became easier, and bye and bye one day he said, "I have finished," and he took his web from the loom and left them.

They looked at each other and wept for it was as if he had taken the sunshine with him. Then the one who had been sitting nearest him said, "Dear friends, let us follow the example of our sunny brother, and try to weave like him."

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## THE THOUGHT-SHUTTLE.

Traveler on the loom of life
  Flying to and fro,
Guide my colors carefully;
Tangle not my threads for me,
Thus the web from ill kept free,
  In happiness will grow.

—E. H. HAWORTH.

# SOCIAL SCIENCE.

## Should Our Present Monetary System Be Continued?

*By* Col. Archie C. Fisk.

### II.

Metal coins are simply representatives of the monetized credit of all nations: Government legal tender money is the representative of the coined credit of the United States, each being current money within the jurisdiction of the nation or nations which thus represent their monetized credit, and no further.

Coin money does not strengthen the government as money issued from material having no intrinsic value. Such money is not calculated to inculcate a spirit of loyalty. The whole fabric of any government might tumble to the ground without the loss to the holders of gold, so long as that metal is given a money value by the principal nations of the world. Wars, panics, revolutions and bankruptcies, are harvest seasons for gold owners, who encourage and bring about such disasters.

But with paper money it is different. The value of that money is based upon the laws of the country alone, and with the destruction of the government it would become worthless.

Full legal tender money would afford the most perfect safeguard to the perpetuity of our government that could be conceived of: for every man, would be impelled by self-interest to support and defend the government that gave value to his money, as much as he would defend the box that contained it.

President Jefferson said: "The power to issue money should be taken from the banks and restored to Congress and the people to whom it belongs. I sincerely believe that banking establishments are more dangerous than standing armies. * * * * * I am not among those who fear the people.

"They and not the rich are our dependence for continued freedom. And to preserve their independence we must not let our rulers load us with perpetual debt. * * * * Put down the banks, and if this country could not be carried through the longest war, against her most powerful enemy without ever knowing the want of a dollar, without dependence on the traitorous class of her citizens, without bearing hard on the resources of the people or loading the public with an indefinite burden of debt, I know nothing of my countrymen."

Volumes could be filled with similar statements from every statesman this country has ever had.

President Jackson said to Congress: "All money whether of metal or paper should be issued by the government, and bank issues should be abolished."

The Supreme Court of the United States says: "The Constitution does not ordain what metals may be coined. * * * * * nor does it prescribe that the legal value shall correspond at all with the intrinsic value in the market. The legal value might be five dollars and the intrinsic value one cent, for the legal value need not correspond at all with the intrinsic value, for intrinsic value is not acknowledged by the Constitution or courts as an element of money."

The United States Statutes in regard to the greenbacks provide that "these notes shall be legal tender and lawful money." So by that decision we have two kinds of money in this country,—United States notes and coin.

When we think of the number of people that the bankers have hypnotized into the belief that money should have some element of intrinsic value, it is enough to make one despair for the future of our country.

The bankers want intrinsic value, and redemption money.

The intrinsic value idea in money has drenched the world in blood and brought untold suffering and misery, and is destined to produce the same effects until it shall be completely obliterated.

The banks by owning Congress have had delegated to them the sole function of government, the right to issue money and own it.

In ancient Rome, the penalty was death for usurping the sovereign power of the people, and this is what Congress did in 1863, when it established the national banking system and it is what every Congress has done since, by condoning the crime, and adopting legislation supplementing that crime in further exploiting the people.

The bankers want a central bank, a flexible currency, to expand long enough for borrowers to bite, then contract and bag the game.

It was the expansion and contraction of the currency of the United States bank, and the consequent distress among the people that impelled Jackson to make war on the banks. He sought to prevent further bank issues, or the issue of any money that should be redeemable in any other kind of money, holding that money could not be redeemed by exchanging one dollar for another, and strenuously contending that the government alone should issue

the money, a full legal tender, receivable for every debt. One of the reasons Jackson gave for vetoing the bill to re-charter the United States Bank was that Congress insisted on making paper money redeemable in coin, or based on coin, instead of being based upon the faith and revenues of the Nation.

(*Concluded*)

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## OCCULTISM FOR BEGINNERS.

### XIV.

The Mystery of the Heart on the lower planes is the mystery of the KAMA RUPA (the forces of DESIRE which brings the body into manifestation). The Mystery of the Heart on the *higher planes* is the mystery of the Sixth or Buddhic Principle, the Spiritual Heart, which transcends all Form but brings the spiritual bodies or principles into manifestation, from out the synthetic ATMIC PLANE.

The student is referred to lesson No. III of this series in the April (1910) number of THE TEMPLE ARTISAN, on the correspondences of the Cell. It is there stated that the "Spaces in the protoplasm of the Cell correspond to Kama Rupa, the body of Lower Desires." It is necessary to bear this point in mind in order to understand the origin of the Heart from its beginning on the physical plane, thus also showing its connection with the inner spheres.

It was also stated that these Spaces or Vacuoles have to do with the mystery of the inner Breath.

The embryological origin of the Heart and the blood vessles are practically the same, the blood vessels of the body are in fact *extensions* of the heart as an organ, so that the heart in that sense is all over the body, having its ramifications in every part of its organic world.

The Science of Histology is the study of the microscopic anatomy and development of cells and tissues of the body. Authorities on this science thus describe the origin and development of the Blood Vessels and the Heart: "Vacuoles—Spaces, are formed within the cell, and as they increase they run together, and a cavity filled with fluid is thus produced in the interior of the cell, while blood cells are formed within this cavity." Many cells so modified are joined together and thus blood vessels are wrought in the ovum, the creative cell, almost at once on impregnation.

Again in regard to the origin of the Heart, histology says: The origin of the heart itself is in some respects similar to that of the vessels, insofar that it is by the vacuolated formation (the blending of the spaces in the cells) that the cavity of the Heart originates. We also learn that in mammals, which includes man, in fishes having body structure, and some birds, the heart "has at first the remarkable form of *two tubes* separated to some distance from each other, and the formation of the single cavity of the heart is due to the gradual approximation of these tubes and their coalescence into one by the union and subsequent disappearance of their adjacent primitive walls." This first formation of two tubular elemental heart centres indicates a polarity and differentiation in the development of this organ which polarity is however overcome by the blending of the two poles later on. As the history of the development of the embryo is the history of the development of the Cosmos and of Man this would indicate that in the past, in perhaps the earlier kingdoms or races of life in its elemental forms on some astral plane, the heart centres were differentiated into two opposite forces, positive and negative, which, however, are now blended into one force with corresponding greater power of Unity and Life.

The Kama Rupic centre being a congeries of elemental desire forces whose FUNCTION IS TO THROW MATTER INTO FORM, the Kama Rupa Centres, the SPACES in the Cell before mentioned, may be regarded as an *opening* between the physical and astral world *into which the inner pranic breath of life is breathed* creating thus a VORTEX of life forces in that cell and throwing its protoplasm and matter into a form consistent with, and corresponding to, the desire elements seeking outward embodiment. Thus worlds and creatures come into *ex-istence* from within. The same processes apply to suns, worlds, and systems of worlds. The hollow *Spaces* or SPHERES within the earth transmit the corresponding Desire or Kama-Pranic forces, which, with irresistible might throw terrestial substance into order and form and transmit to all parts of the earth organism, the creative and regenerating currents from within, urging the earth and all on and in it to evolve accordingly.

The Blood itself with iron its basis, red of color, and being so intimately a part of this Kama Rupic Centre which brings the Heart and blood vessels into form, becomes naturally the vehicle to receive the inner Pranic Breath. It is thus literally the vehicle of the vital essence and as it absorbs the forces of the Kama Rupic

Centre in which are stored all the desires and tendencies of the entity seeking embodiment, it can be seen how naturally the blood transmits hereditary traits and tendencies stored up in the Kamic Spaces of the Creative Cell. It is now acknowledged by the highest authorities that hereditary tendencies, including health and disease tendencies, are stored up in the *blood stream*, and that the structural deficiency of body or organ is *secondary*. In hereditary mental diseases, the brain structure *may be perfect*, but the blood has been modified in some way by Kama Pranic forces operating in the blood and therefore the source of the disease is on the physical plane in the blood.

The next lesson will take up the more spiritual correspondencies of the Heart. W. H. D.

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## TEMPLE ACTIVITIES AND NOTICES.

By the time this issue of THE TEMPLE ARTISAN reaches most of the membership, the Annual Convention will be in progress. All members are requested to bear the event in mind and unite in Spirit with the Great Lodge forces pouring out in greater abundance at this time so that whether present in person or not, all may become in some degree identified with the true Spirit and Force of the occasion. A report of the meetings will be given as usual in the September number of THE ARTISAN.

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All Templers who appreciate the great value of the second book of private Temple Teachings containing table of correspondence and other requisite preliminary instructions will understand how deeply we regret the limitation imposed upon us by the exhaustion of the last edition of that book and how imperative is our need for another edition. Without this book all recently enrolled members would be at a great loss to understand more recent instructions and therefore all lines of the work would be hindered. The headquarters staff are unable to get out this edition without assistance, as the contributions for printing for the present year have not been sufficiently large to cover any such extra expense. If one or more of our members who are financially able to make such a contribution will take upon themselves this evident duty they will surely earn the grateful recognition of many earnest seekers for light as well as of those who are responsible for the transmission of instructions.

The cost of getting out a new edition would be between one hundred and fifty and two hundred dollars, according to the character of binding, paper, etc. Address either of the undersigned.

F. A. La Due, Guardian in Chief.
W. H. Dower, Official Head.

* * * *

From time to time there are vacancies in established departments both in the Temple of the People and the Temple Home Association; or possibilities in some new line of work which necessitates more effort to carry out than we can command at the time.

Naturally we turn to Temple members for such help rather than to non-members. We extend a cordial invitation to those members who are in a position to enable them to come to this Centre, and who are desirous of doing so, to correspond with us on the subject, and we must desire that members accept this notice as a standing invitation to enter into such correspondence.

It must be remembered that there is little in the way of financial inducement at present, so applicants for such work should be actuated above all else by the spirit of Helpfulness, and desire for Spiritual advancement.

Guardian in Chief.
Official Head.

* * * *

Mrs. Coriola S. Weber, wife of George Weber, of this Centre, passed from this life on July 11, interment in Temple cemetery on July 13, services by the Temple. An abundance of flowers, willing helpfulness and a large attendance at the funeral spoke of the love and sorrow of her many friends. Mrs. Marsh, the wife of a brother of the deceased, left Seattle immediately upon receiving word of the death and, though too late for the funeral, remained a few days with the bereaved husband.

* * * *

Topics discussed at Headquarters Sunday meetings during the month are "Prophecies from the New Testament," "The Occultism of History," "Evil," and "Resurrection."

Our sisters, Mrs. Mary E. Perkins, of Boston, and H. A. Farrar, of Los Angeles, have arrived at Halcyon to attend the Convention and remain longer.

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For information regarding the Temple, attention is called to the article entitled "The Temple," on the second page of the cover of THE ARTISAN.

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The Temple Builders have commenced publishing postcards, one side containing important or beautiful extracts from Temple Teachings or other occult literature. The first issue contains a part of the leaflet commencing, "Arouse Ye," which is the first call sent out by the Temple years ago. The builders are selling these cards at 2½ cents each, 25 cents a dozen, 50 cents for package of 25 cards. When this issue is sold or sooner, another set will be issued and so on until a good variety of extracts are on hand, all of which will be excellent messages for any one to send out in his correspondence. It is hoped that Temple Builders and Temple members will purchase and use these postcards and so help the Builders in this excellent plan to radiate the Temple Light, the light of Truth.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Kent, Treasurer.

* * * *

Any Temple member or ARTISAN subscriber failing to receive THE ARTISAN regularly should so notify the Scribe.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making any change in address.

TEMPLE SCRIBE.

## IN MEMORIAM.

Very much to our grief and pain we are called upon to chronicle the passing away from this plane of existance of our Comrade and Sister, Mrs. Coriola Weber, who left us the evening of the eleventh of July, in her 36th year.

While Mrs. Weber has only been at headquaters for eighteen months, she, in common with her devoted husband, formed a home center which drew all resident members as well as many neighbors to it for help and comfort as naturally as the sun draws water, and in her passing, the community loses one whom it can ill afford to lose. Cut off as it seems in the prime of life from visible association with her friends, we yet feel that she is very near, and that her faith in and devotion to the Masters and to humanity will be the means of smoothing out all difficulties in the way of her Soul's progression.

So while we mourn her loss, it is not entirely without compensation.

To her husband, and her friends in Seattle where she formerly resided we extend our heartfelt sympathy in this our mutual sorrow.

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